

Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV on 4th January 2002

In connection with the commencement of the new *Waqf e Jadid*¹ year today's sermon is on the Divine attribute of *al-Razzāq* [The Provider], elucidating it with reference to Quranic verses, *Ahadith* and writings of the Promised Messiah (on whom be peace):

Narrated Anas: Prices became excessive during the time of the Messenger of Allah ﷺ, so they said 'O Messenger of Allah! Set prices for us!' So he said 'Indeed Allah is *al-Musāyr*, *al-Qābīḍ*, *al-Bāsīt*, *al-Razzāq*. I am hopeful that I meet my Lord and none of you are seeking (recompense from) me for an injustice involving blood or wealth.'²

The basic economic principle explained by the Holy Prophet (peace and blessings be on him) is that markets cannot be driven by force and that there is a Divine Order to economy and that the natural sequence of things should be adhered to. The Holy Prophet (peace and blessings be on him) said that one who seeks Divine forgiveness is released from sorrow and is salvaged from scarcity and that if man spends out of his wealth that is good for him and to avoid spending the wealth has an opposite consequence:

It was narrated from Abdullah ibn Abbas that the Messenger of Allah said: *Whoever persists in asking for forgiveness, Allah will grant him relief from every worry, and a way out from every hardship, and will grant him provision from (sources) he could never imagine.*³

The apparent inequality of wealth among people couldn't be attributed to Allah and affluence of high order aside, no righteous person is truly impoverished. The Promised Messiah (on whom be peace) states that

One who really puts all trust in God is always provided for, whether the sustenance descends from the heavens or shoots up from underneath one's feet.⁴

¹ On 27th December 1957 Hazrat Khalitaul Masih II (Allah be pleased with him) started the blessed project called *Tehrīk e Waqf e Jadīd* (The New Dedication). The primary objective of this project was to look after the spiritual upbringing of the members living in the rural communities. The secondary objective was to bring the message of Islam to Hindu population of the country.

The plan was to create a network of teachers who should be wholly devoted to the upbringing of the members throughout the length and breadth of Pakistan.

Shortly after the migration from Pakistan and the establishment of the temporary headquarters of the Community in London the fourth Caliph broadened the scope of this project to include all the countries of the world where the Community was established. Earlier in 1984 the Caliph had issued a directive whereby there is no prescribed amount of donation for this blessed initiative; members could donate as much as they wanted. Children could contribute as well.

² Abu Isa Muhammad ibn Isa al-Tirmidhi. *Jami al-Tirmidhi*. English: Abu Khaliyl. 6 Vols, (Darussalam, 2007). 3: 113.

³ Abu Abdullah Muhammad ibn Majah. *Sunan ibn Majah*. English: Nasiruddin al-Khattab. 5 Vols, (Darussalam, 2007). 5: 90.

⁴ Hazrat Mirza Ghulam Ahmad. *Al Badr*, 19th September 1907. 7.

The righteous are enjoined to spend in the name of Allah openly so that others are inspired to do the same and secretly so that one is not deceived by one's own self.

The Holy Prophet (peace and blessings be on him) said that it is permissible to be envious of a person who has been granted wealth and spends it equitably, just as it is acceptable to envy a person who is granted *The Holy Quran* and recites it day and night:

Narrated Abu Hurairah: Allah's Messenger ﷺ said 'Not to wish to be the like except of two men. A man whom Allah has given the (knowledge of the) Quran and he recites it during the hours of night and day and the one who wishes says 'If I were given the same as he has been given, I would do what he does' and a man whom Allah has given wealth and he spends it in the just and right way, in which case the one who wishes says 'If I were given the same as he has been given, I would do what he does.'⁵

Correspondingly the Holy Prophet (peace and blessings be on him) said that a woman who equitably spends out of wealth earned by her husband has a share in the reward with him and he enjoined that goodness is rewarded with sustenance in this world and the hereafter:

Narrated Ayesha: The Prophet ﷺ said 'When a woman gives in charity from her without spoiling her husband's property, she will get a reward and her husband will also get a reward likewise. The husband will get a reward because of his earnings and the woman because of her spending.'⁶

The Promised Messiah (on whom be peace) states that:

... The fact of the matter is that provisions are of two kinds. There is one form that serves as a trial and the other is by way of anointment. Provisions by way of trial are those which have no relation with Allah; in fact, such provision continues to move man away from God, until it destroys him completely. It is to this that Allah Almighty alludes in ...: *let not your wealth ruin you, (The Holy Quran. Al Munāfiqūn [The Hypocrites]: 10)*. Provision by way of anointment is that which is devoted to God. God becomes the Guardian of such people. Such individuals consider all their possessions to belong to God and they demonstrate this through their action. Consider the state of the companions—when faced with trying times, they sacrificed whatever they had in the way of Allah Almighty. Hazrat Abu Bakr Siddiq was the first to don the garb of poverty. But how did Allah the Exalted reward him for this? It was he who became the very first Caliph. Therefore, in order to be blessed with true merit, goodness and spiritual pleasure, only that wealth can be of use which is spent in the way of God.⁷

Next, announcing the new year of *Waqf e Jadid* as this particular Movement enters its 45th year, 110 countries now participate in it. The global contribution towards the Movement for the year 2001 stands at £1382000 with USA *Jamat* in the first position, followed by Pakistan. I take great pleasure in announcing that the third position, held by Germany for some time was taken by Britain in 2001.

I conclude with a prayer that may each Ahmadi derive beneficence from the Divine promises made to the Promised Messiah (on whom be peace).

⁵ Muhammad ibn Ismail al-Bukhari. *Sahih Bukhari*.

⁶ Ibid.

⁷ Ahmad. 29th January 1898. *Malfuzat*. 194, 195. English: *Malfuzat: Saying & Discourses of the Promised Messiah*. Translated by Ayyaz Mahmood Khan. (Islam International Publications Ltd, 2018). 218.

